

THE INSTRUCTOR

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An Orchid

Enclosed is check in the amount of \$10.00 for which please extend my subscription to the magazine for another 10 years, which brings it to December, 1956, I believe

Very sincerely yours,
Carl J. Schaefer, 2204 - 60 St., Kenosha, Wis.
Racine Branch, Chicago Stake.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor MILTON BENNION, Associate Editor WENDELL J. ASHTON, Manager

The Power of Ideals

MILTON BENNION

Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," was not a curse pronounced upon man. Man's upright position enables him to look toward the heavens while he still keeps his feet on the ground. Those who put all emphasis upon keeping the feet on the ground and at the same time ridicule idealists and ideals would evidently be quite satisfied to live on the fat of the land while millions of their fellow men crawl on their bellies and eat dust all their days. That, however, is not the way of enlightened religion. The blasts hurled by pessimists, cynics, and conoclasts at idealists who would have us strive to realize better living conditions for all mankind are distinctly irreligious, and are bound in the end to ignominious failure.

Whatever social progress has been made among civilized peoples has been due to their endeavor to realize ideals of a more just and merciful society. Retrogression has been due to losing appreciation of these ideals and relapsing into selfish and cruel practices.

The beginning of a new year is an appropriate time to examine our ideals and to evaluate them. What bearing have they upon the well-being of society? Are we thinking chiefly of our own individual well-being apart from that of society at large? Are our ideals concerned chiefly with acquisition of wealth for our own enjoyment, or are these ideals of achievement related primarily to the well-being, both material and spiritual, of the community with due consideration for the welfare of mankind in general? Are we striving to be sympathetic and helpful toward suffering humanity far and near, or are we content to think of these underprivileged peoples as being justly punished for their sins or the sins of their ancestors?

It should be remembered that character is a positive achievement, not merely refraining from breaking the negative commandments, important as that is. Moral character requires far more than this. The greatest of the commandments are positive. This is distinctly recognized and emphasized in both the Old and the New Testament. Character is to be evaluated by the extent to which the individual grasps the meaning of these positive commandments and reduces them to practice in everyday living.

Nothing is more remote from true religion than is the self-centered smugness of the individual who prides himself on his own superior righteousness. This was a chief trouble with the self-righteous Pharisees so often rebuked by Jesus. They were denounced as among the worst of sinners. This also seems to have been the trouble with the rich young man who came to Jesus for advice. He had apparently kept all the negative commandments and at least some of the lesser positive ones, but was not willing to comply with the greatest of all commandments.

Character is developed by concentration of thought and energy upon realization of ideals having

to do with a great cause or causes in which thought of self is submerged in thought of the welfare of fellow men. This is the verdict of both religious and so-called secular history. In this regard consider the ancient spiritual leaders in both hemispheres and all the truly great statesmen whose names are household words in their respective countries.

Jesus Christ was the greatest of all idealists; the Sermon on the Mount embodies the highest ideals of individual and social living. In secular history some of the American Revolutionary patriots were among the greatest modern idealists. In the opening paragraphs of the Declaration of Independence is found one of the most notable statements of the natural and God-given rights of all men. In what ways are we helping to realize these ideals?



Our Cover Picture

This is a new portrait of Christ, who was, and still is, the Head of the Church. It is peculiarly appropriate in this January issue of *The Instructor*, in view of what has been planned for this year.

The picture is "after a painting by the world-famous artist, Mr. C. Bosseron Chambers, aged 60, who resides and has his studios at 44 W. 77th Street, New York City. Mr. Chambers has painted a great number of religious subjects, practically all of which are published by the Edward Gross Co., Inc., Publishers," which graciously allowed us to reproduce the picture of Our Lord, free of charge. We are omitting the periodical's name on the cover so as not to mar the engraving, for we are sure many of our subscribers may want to cut it out, perhaps to frame it. There is a limited supply of extra copies available at the *Instructor* office, which may be obtained at 10c each. The painting, in four sizes, is for sale at the Deseret Book Company Store, on South Temple Street, Salt Lake City, which is the distributing agency for the company.

The picture, we are further told, "is published in the photogravure process; that is, individually printed on a hand press in four sizes: 3-5/8 x 4-5/8, 9 x 12, 12 x 15, and 16 x 20 plate."

Ezra Taft Benson (I)

JOHN HENRY EVANS

I. Ancestry

Critics of early Mormonism (and some later ones, too, for that matter) were in the habit of accounting for the spread of the Mormon "delusion" by saying that the followers of "Joe" Smith were ignorant, superstitious, and credulous. This implied, of course, that the founder of the Faith was a conscious deceiver.

That was a very simple explanation, easily understandable by anybody, and flattering to the vanity of those who like to believe that other people are beneath them. At all events, it did yeoman service in its day. But the progress of genealogical study has somewhat minimized the value of the "argument" in the eyes of the intelligent, for it has shown how utterly groundless the charge was.

Genealogists have shown, for instance, that Charles Gates Dawes, former vice-president of the United States, and Samuel Colt, inventor of the revolver, were descended from the same pair of English folk as Joseph Smith, whose mother was

a Gates. While this fact is not of itself a guarantee that the Prophet was a capable, honest man, yet, as Carlyle says, "there is a great deal more in genealogy than is generally believed at present." And that is putting it mildly indeed, for no one ever heard tell, as the great Scotchman goes on to say, "of any clever man that came entirely of stupid people."

Similar investigations have resulted similarly in the case of Ezra Taft Benson, the first of this name. Elder Benson's mother was a Taft. This is how he received his middle name. If one were to go back six generations one would arrive at Robert and Sarah Taft, and if one were to run forward on another line for six generations, one would reach William Howard Taft, twenty-seventh president of the United States. And so Ezra Taft Benson and William Howard Taft were cousins, six generations removed. Other things being equal, this should give one a clue to the character of the Apostle.

John Benson, the first American



EZRA TAFT BENSON

ancestor of Ezra Taft Benson and Robert Taft, the first American forebear of William Howard Taft both settled in Massachusetts. They had come from England in the seventeenth century, about twenty-nine years apart, Benson coming here first. And both men, apparently, came to the New World to escape from tyranny in the Old. On reaching the Massachusetts Bay colony, John Benson went to Hingham, in the same state. Later, however, he moved to Hull. Here he was chosen a selectman. He was able to read and write. This is significant. He left an estate "of a half dozen napkins, with broad work, a half dozen napkins with narrow work, a silk grasse bed, seven pewter platters, four porringers, five spoons, a gun, and a sword." His son Joseph was "a soldier in Capt. Johnson's Dedham Company, in King Philip's War." He died in 1706.

There were two Benoni Bensons—father and son. Benoni, Senior, was the son of Joseph Benson, the soldier, and he married Sarah Thayer. (One of the first converts to Mormonism was Ezra Thayer, to whom a revelation was addressed and who, with Northrop Sweet, was given a mission, with instructions to return "with sheaves on his back.") Sarah was the great-granddaughter of Thomas Thayer, a prominent landowner in Braintree, Mass. Benoni, Junior, married Abigail White, and he was a captain of a company as well as a representative of Weymouth in the general court at Boston.

This second Benoni's son was named Joseph. Joseph married Mary Holbrook. While at Weymouth, he served as selectman. From here he moved to Dorchester and later to Medfield, both towns being in Massachusetts. In his will he bequeathed his sword to a grandchild, his gun to another, and his musket to a third, with instructions to his sons to "be helpful to their mother, as she was ancient and weak in body."

Benoni's son, John, was the Apostle Benson's father. The mother, as stated, was a Taft, Chloe Taft. These two then lived at Uxbridge, Mass. Her line goes back to Robert Taft through Easman and Hannah Taft (Hannah's maiden name was Taft), Jacob and Esther March Taft, Israel and Mercy Aldrich Taft, Robert and Elizabeth Taft.

In the ancestral line of Ezra Taft Benson, then, we find such prominent names as: Thayer, White, and Holbrook, on the father's side; and, on the mother's side, March, Aldrich, and Taft. If there is anything in genealogy, there ought to be an excellent group of qualities in the Apostle Benson. Doubtless, a detailed study of this line, converging in the first John Benson and the first Robert Taft, would reveal many qualities and traits.

To sum up: One finds in this ancestry (1) leadership, (2) love of personal freedom, (3) initiative as indicated in the pioneering instinct, and (4) creative ability. In Ezra Taft Benson we find deep spirituality. —More on page 9

Pioneers of Southern Utah

WILLIAM R. PALMER

Lehi Willard Jones

Lehi Willard Jones was born in Cedar City, Utah November 15, 1854. He recently celebrated his nintieth birthday and is still very much alive. He is the active not honorary president of the Bank of Southern Utah, still supervises his business affairs and retains a keen interest in community and world movements. There have been no carpet slippers yet for him and he will have to be blindfolded to ever put them on.

Lehi's parents were both born in Wales but they had to cross an ocean and a continent to find each other in Salt Lake City. Thomas Jones was converted to Mormonism before he was seventeen years old and his parents who had heard such awful stories of this strange people, were so deeply concerned that they forbade Thomas to ever attend another meeting. To avoid an open clash with his parents Thomas climbed out of his bedroom window and ran away to Utah.

Sage Treharn, Lehi's mother, was one of a family of converts who

left their native land for Zion and met disaster on the way. Cholera broke out on the boat that was taking a company of saints up the

Mississippi River and sixty-three of the number died before they reached St. Louis. Among them were some of the Treharn family. Then at Council Bluffs smallpox afflicted them and several more of the family died. Sage finally reached Salt Lake City crossing the Plains with the family of Evan M. Green. Here she

met the young Welshman Thomas Jones and in 1851 became his wife.

Thomas and Sage moved to Spanish Fork and here their first child, Alma, was born. In 1853 the family moved with other kinsfolk to the Iron Works city of Cedar. In the Old Fort here their second son, Lehi Willard, was born. Several years later the little boy Alma was killed by the kick of an ox.

In 1862 the father, Thomas Jones, died leaving his wife with six small children in very poor circumstances. Lehi, age eight, was the oldest child and the youngest was a pair of twins



LEHI WILLARD JONES

not one year old. The people were poor, the Church was poor and the widow and her little family faced inevitable hardships. They suffered poverty and want that is beyond our comprehension. Many a meal in that home was little more than Welsh "shinkin" — bread broken into hot water sweetened a little with molasses and eaten like bread and milk.

But that mother had pride in its truest sense. She would accept favors, she had to accept favors, but she insisted on giving service of some kind in return. She had skill with her needle and she sewed early and late. She brought her family up in Spartan industry and little eight year old Lehi was made to feel the importance of his position as the oldest male in the family. The little fellow eagerly sought jobs that he could do and neighbors and friends were kind and helpful. The boy proudly brought home a few pounds of potatoes or wheat, some carrots, cabbage or meat to help feed the family.

In his early teens Lehi was pulling a man's load and asking no favors on the doubletree. He was good at any kind of work and could do a man's share of it. The younger boys, too, were following his example. He says his mother never once told them to find easy jobs nor to think that they could not do any kind of honorable work. Those were hard, cruel years according to our child labor standards but Brother Jones tells us that plenty of work and responsibility never hurt any healthy child

and that many of them are spoiling for want of it.

At age sixteen Lehi took a contract to carry the mail once a week on horseback from Cedar City to Bullionville, Nevada, via Pinto, Mountain Meadows, Old Hebron, Clover Valley and Panaca. It was a hundred fifteen miles out and the same distance back, through a most lonely and desolate country. The first day's ride was thirty-five miles, the second fifty miles and the third thirty. In winter the snow fell deep and obliterated the seldom traveled road. He made many trips both winter and summer and never met a living soul. Lehi was too young to sign that contract; so his mother signed it for him and Henry Leigh went his bonds.

Look at your sixteen year old boys today and see if you could let one of them assume such a responsibility. Yet today, that road is a graded highway with field fences and telephone lines to mark every mile of it. In winter this sixteen year old boy traveled this isolated country alone on horseback wallowing through blizzards and deep snows. Once in the very early morning coming down Shoal Creek Canyon he came upon a team standing by a pair of fence bars, the lines dragging on the ground. A few miles farther down he came upon the body of the driver who had fallen from the wagon and was killed or frozen to death after his fall. Men could not be hired to make the trip in the winter time but the mail went through under that boy's contract for six years.

Lehi's mother wanted him to get a little schooling, so one winter a man was engaged to carry the mail. Lehi went to Salt Lake City and enrolled as a student in the University of Deseret. Six weeks later a very urgent call came for him to return home at once. The mail man was snow blind out at Hebron and could not even come home and no one else would make the trips. So the boy came home with only six weeks of schooling. That six weeks, however, under the great teacher Dr. John R. Park was enough to set in him certain attitudes toward life and its problems which have characterized him ever since.

In 1879 Lehi married Miss Henrietta Lunt, an accomplished young lady who was as brave and courageous as he. She brought kindness and culture into their home and together they reared a splendid family of sons and daughters.

For many years the Jones brothers worked together under Lehi's leadership and they began to gather property around them. Then in 1879 Kuman, the brother next to Lehi, was called to settle in San Juan. The brothers gave him the only wagon and two teams that they had and it left them stripped to begin all over again. Then there came a hard winter which wiped out their range cattle and they were practically broke. As soon as they could get another start they turned their attention to sheep and they were among the first men in Southern Utah to go into the sheep business.

In the late '80s Lehi, with others, trailed a herd of cattle to San Juan.

They swam the animals across the Colorado River and Lehi rode his horse many times back and forth through the deep and icy waters until they were safely across. The weather turned bitter cold with deep snows and he came home on horseback alone over the old Spanish Trail route. Much of the way he had to break trail and here his boyhood experiences on the mail route paid dividends. While others tried to follow the roads through drifted snow in the hollows and failed, he rode the high wind swept ridges and came through.

A mission to the Southern States followed soon after his return from San Juan. The South at that time was a hotbed of anti-Mormon hatred and when a man joined the church there he wanted to get away and come to Utah as soon as he could. The Elders gave assistance in such migrations by getting church members together, chartering cars and arranging dates of departure. Elder Jones once assembled such a company in South Carolina. Their effects were all loaded and in a short time the train would pick up the cars and pull out. A man came to Elder Jones and told him that one of the men who was leaving was running away without paying his bills. Lehi hunted the fellow up and told him he must pay every cent of his debts before he could join the Company and this stand created quite a sensation in the country. The newspapers got the story and published it truthfully, the business men applauded it and the incident did more to break down

prejudice than all the work of the missionaries had done in years of labor.

Lehi W. Jones has been a great community builder and civic betterment leader. He headed the hospital movement for Iron County, was President of the first Electric Light Company, Chairman of the Committee for founding the Branch Agricultural College in Cedar City, one of the promoters of the Bank of Southern Utah, took a leading part in securing a water system for Cedar City and was chairman of the Railroad Right-of-Way Committee. He has held many offices in city, county and church and has worked on innumerable committees and commissions.

Once he attended a meeting in the Office of the First Presidency in Salt Lake City. After the business at hand was transacted, President Joseph F. Smith drew his chair up in front of Lehi, took hold of his hand and said, "Brother Jones, there are rascals in Utah who are trying to defraud our people of their water rights. I want you to go home and see that nothing of that kind happens there. Our people must make their rights secure." Perhaps the

best work of his active life was done in fulfilment of that charge. He with others who realized the situation worked diligently for several years to get the waters of Coal Creek adjudicated by the court so that all rights would be legally established. Irrigation water has been the biggest bone of contention in our state, and Coal Creek, because of its wide fluctuation, has been one of the hardest streams to equitably adjudicate. It required great patience and fairness and vision and tact to work out a solution of the tangled water problem and list all claimants in the order of their priority. The Court heard the report of this water committee and confirmed it to the general acceptance and benefit of all concerned.

Sage Treharn Jones was a wonderful mother. Two of her sons became Bishops, one a Stake President, one a counselor in the stake presidency, one died soon after returning from a mission to Great Britain, two of them were Patriarchs, all of them held many offices in Church and State and two were sent to the State Legislature. Her only daughter was an invalid for many years but she reared a splendid family.



Ezra Taft Benson

(Continued from page 5)

In the February, March, April, and May issues of *The Instructor* will appear an autobiographical account of this interesting man, which covers his life to the time of his

selection as one of the Twelve Apostles. This will be followed by an account of his life from that time on, with many particulars of the settlement of Cache Valley, where he made his home till his death.

George Q. Cannon

JOSEPH J. CANNON

Four Year Mission To Europe

Since that day in October, 1849, when George Q. Cannon mounted his riding mare and leading his pack horse, Croppy, (the one that later committed suicide), started for California, until eleven years later when he was set apart as one of the Council of Twelve, he had been absent from Salt Lake City almost continuously. And now he was called again to leave, this time for Europe, to be gone four years. From the age of twenty-two until he was thirty-seven, he was constantly away from home in the work of the Church, except for nine months. Great causes demand great devotion. Elder Cannon had given it without stint. This missionary labor had been done without purse or scrip.

The return from the eastern mission to be ordained to the apostleship was in August, 1860. In October he was again on his way, this time headed for Europe. He took with him Elizabeth and had intended taking also their two sons, but as he was about to leave, President Brigham Young, moved by one of those

compelling inspirations that came over him from time to time, went to Elder Cannon's temporary home and asked him to leave the boys, promising that on his return he would find them safe and well. The young man obeyed.

This left Sarah Jane with Elizabeth's two and her own little son. She was an exceptionally good spinner and worked hard to bring in means for the support of the family. Hunger was never far away. Sometimes like the wolf it so much resem-

bled, it was at the very door.

The work in England was to edit the *Millennial Star*, that great missionary journal, established in 1840 and now the oldest continuously published periodical of the Church, and with his senior apostles, Amasa M. Lyman and Charles C. Rich, to preside over the European Mission.

To be back in his native Liverpool was a great experience for him. Here he had a few relatives and numerous others on the nearby Isle of Man, whence his parents had come shortly before his birth. He



GEORGE Q. CANNON

visited with these and tried to let them understand the great message he had brought back from America, but while they were kind to him, they were filled with prejudice and deaf to all his earnest efforts. However, he made extensive notes in his journal of their names and relationships, to be helpful in the genealogical work of the family, in later years.

In 1860 the British mission was the main part of the work abroad. Up to that time 79,120 persons had been baptized and 18,139 had emigrated to America under the auspices of the Church. Some had left singly or in small bodies. Some had died. And some had departed from the faith. It is probable, however, that approximately 50,000 Saints remained in the mission.

The work of the ministry, the printing of the *Star* and other literature, together with the emigration of shiploads of converts, who were gathering to Zion, created heavy responsibilities, and besides this there was the direction of the traveling elders.

Perhaps there is no burden resting on a mission president so serious as that of the watchcare he gives to the missionaries working under him. They are far from home, temptations surround them, their work involves great emotions — great joy when their message is received and sorrow when they meet disappointment and persecution. Occasionally an elder gives way to the wiles of the evil one and the appetites of his own flesh. In this tragic situation he must be dealt with. In

such cases there is no laxity. He is cut off the Church and returns home in dishonor. After one such case Elder Cannon wrote:

"How much affliction is produced by wicked actions! If the consequences could be realized as they always follow wrongdoing, before the commission of the wrong, they would appear so appalling that the wrong-doer would recoil from the commission."

From fifteen years on, the young apostle had been almost constantly colonizing, pioneering, laboring among the natives of the Islands, out where life was hard and dangerous. Now his work had come to populous centers, where he was in close touch with world affairs. Two years before coming to Great Britain, he had been an emissary of his people to the editors of the east and the influential men in Congress in an effort to dispel prejudice. Now in the real work of the ministry he was laboring in the great cities of the British Isles and of the continent to bring souls to the knowledge of the gospel. His strongest characteristics, next to his childlike faith, were his understanding of his fellow men and his powers of persuasion. This was therefore congenial environment where he worked with the full play of his abilities.

In the spring of 1862 he received word that he had been chosen one of the two senators for the state of Deseret. It was necessary that he report to Washington to present, with his colleague, William H. Hooper, the matter of admittance

into the Union of the proposed commonwealth. He left in May, and the two other apostles also left, returning to Utah. The effort to gain a place for Deseret was vain, and in July, Elder Cannon went back to England to preside alone over the European mission.

Twice he made a journey to the continent to visit the missions in France, Switzerland, Germany, Holland, Denmark, Sweden, and Norway. In Denmark on one of these visits occurred an interesting incident of which he spoke in later life. A man possessed of an evil spirit had his head twisted into a repulsive position. In other ways he was a most disgusting object. By the power of the priesthood the devil was cast out of him and the man became immediately normal again.

These were times when great events were occurring in Europe. In 1862 William I became king of Prussia and soon chose the strong and unscrupulous Otto Von Bismarck, as chancellor. The next year the short and decisive war with Denmark took Schleswig and Holstein from that country, and Prussia began her road to conquest. First, Austria became her victim, then France, then she sought the world.

The Civil War was on in the United States. Rebel men-of-war were threatening the Northern shipping, and the utmost concern was had by the president of the mission with regard to emigrating the Saints. Under the British flag they were safe, and ships were chartered to carry them across the Atlantic. More than 13,000 were emigrated

under President Cannon's direction. The port of departure was Liverpool, but on a few occasions ships were sent out from London. The first of these was the *Amazon* with nearly nine hundred Saints aboard. The sailing was June 4, 1863. This is the ship visited by Charles Dickens, and he tells of it in his *Uncommercial Traveler*. The agent with whom he had the interview was George Q. Cannon. We quote some passages from that interesting account:

"Now, I have seen emigrant ships before this day in June, and these people are so strikingly different from all other people in like circumstances. . . .

". . . nobody in ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping. . ."

Then Dickens quotes what the captain of the ships says about them. "Most of these came aboard yesterday evening. They came from various parts of England, in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they had established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock the ship was as orderly and as quiet as a man-of-war."

"The Mormon agent who had been active in getting them together, and in making the contract with my friends the owners of the ship to take them as far as New York on their way to the Great Salt Lake,

was pointed out to me. A compactly-made handsome man in black, rather short, with rich brown hair and beard, and clear bright eyes. From his speech, I should set him down as American, probably a man who had 'knocked about the world' pretty much. A man with a frank, open manner, and unshrinking look; withal a man of great quickness."

In the conversation with Elder Cannon, Dickens, the Uncommercial Traveler, remarks: "I think it would be difficult to find eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them."

And, he concludes: "... What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable influence had produced remarkable result, which better known influences have often missed."

Later in this same month of June, 1863, President Cannon decided to send home his wife, Elizabeth. Two children had been born to them in England. The older, a girl, was named Georgiana, the second, a boy

born May 19th, a month before the departure, was named George H. It is interesting how desirous this man was of perpetuating his own Christian name. It will be remembered that the first son, born in San Francisco, he named George Quayle, after himself. This child did not survive, and his mother had the body embalmed, kept it with her two years, and carried it back home across the desert.

The return of Elizabeth was due to two causes. Trouble threatened between the Northern States and England. Joseph Smith, the Prophet, had predicted that the Southern States should call upon Great Britain for help. That call was made, and it received a sympathetic response. England, obtaining the cotton for her great looms was full of hope that the South would win its secession, and war with the North seemed at one time to be more than possible.

The second reason for Elizabeth's going was her own poor health in the damp climate of England. It was thought that the mountain air and sunshine would help her.

She departed in company with Joseph F. Smith and others and took with her a little girl, whom she adopted, Rosina. This lass was a great help to her and became a most affectionate daughter.

On the plains sickness struck the children. Georgiana died and George H. survived only a short time after they had reached the valley. The company with which Elizabeth traveled proposed to bury the little girl, as thousands of the victims

of that great journey had been buried, at the side of the trail. To this the strong-willed Elizabeth objected. A churn was fashioned into a coffin. Skilled hands closed it completely, and the little girl, like her brother six years before, went on in the care of her devoted mother and found a last resting place on the silent hillside overlooking the valley of the Great Salt Lake.

It was more than a year after Elizabeth had departed that George Q. Cannon was released to return from his mission. During these eventful four years he had expended his great energies in writing, constant preaching, and guiding the work under his care. He was in frequent touch by letter with Pres-

ident Brigham Young and was a wise and approved administrator of the affairs of the Church. He had become eloquent and polished. His judgment had matured. He had developed great understanding of men and policies. His reading of history was wide. The growth of his spiritual perception had continued. This was to be his last "mission"; his work was from now on to be in representing and in leadership of the people.

When he returned in October, 1864, at the age of 37, he took his place at the head of his family of two wives and three sons. The two youngest of these were nearly six years old, and he had seen them, as babies, only six weeks of their lives.



READ THE PSALMS

Ezra J. Poulsen

The Psalms make a perfect antidote for the narrow, brittle mind incapable of far-reaching explorations in the realms of spiritual truth. They glorify the imagination, which is the power to see beyond the confines of one's immediate self. They challenge the reader to rise above the dead level of religious mediocrity, and think in the universal terms of lofty idealism, seeking the advancement of all men without regard to race, creed or color.

The devotee of the Psalms faces a challenge not only to cultivate an intellectual mind, but an intellectual spirit as well. Because they satisfy every religious mood, and give comfort in every trial and vicissitude of life, because they enlarge the vision and refine the soul, they constitute a limitless reservoir of inspiration. It is not to be wondered, therefore, that they were greatly loved, and often quoted by Jesus of Nazareth.

The Chapel and The Teacher

GEORGE W. ASHTON

There are enrolled in the Sunday Schools of the Church about 350,000 people. To operate these schools requires approximately 32,000 officers and teachers. The number of schools held is approximately 2100. If we deduct an average of three officers for each school we have 25,400 teachers remaining to teach 350,000 pupils, or an average of 138 pupils per teacher. The number of classrooms will therefore be approximately 25,000. These rooms vary in size and appointment just as do the communities in which they are located.

There are certain minimum standard requirements for each chapel. Among these are: correct ventilation, proper illumination, comfortable seating, sanitation, heating, and adequate teaching facilities. Assuming that the average Sunday School had a chapel, hallway, and classrooms, these minimum requirements would necessitate: 2100 chapels, 2100 hallways, 25,000 classrooms, 25,000 blackboards, etc. For each of these units would be required: bricks, lumber, shingles, windows, flooring, paint materials, light fixtures, heating plants, seating, etc. After the structure is erected, the problem is just begun. We may erect lovely, commodious buildings, landscape them expertly, furnish them in good taste, but all

to no avail if we fail to properly maintain and conserve them. The best of materials will give only limited service if constant maintenance is not supplied. Maintenance and conservation of buildings is a continuing process that must be operated upon a strict schedule.

Many of our religious edifices have been prevented from performing the service for which they were erected, because they have not received consistent attention. They have grown prematurely old. As a result, respect by the students is not encouraged. Marking of walls, cutting of seats and benches is sometimes thoughtlessly done.

Proverbs 24:30-34

30. I went by the field of the slothful, and by the vineyard of the man void of understanding;
31. And lo it was all grown over with thorns and nettles had covered the face thereof, and the stone wall thereof was broken down.
32. Then I saw and considered it well: I looked upon it and received instructions.
32. Yet a little sleep, a little slumber, a little of the folding of the hands to sleep:
34. So shall thy poverty come as one that travelleth; and thy want as an armed man.

Every church structure should have a planned program of conservation. Custodial care is required. This care necessitates: weekly cleaning, dusting, polishing of floors, furniture, windows; monthly cleaning of light fixtures, etc. In addition to the custodial care is the repairing of the edifice. All materials require regularity in treatment. Exterior painted surfaces require attention; shingles need replacing; carpets become worn and threadbare; in fact, there is no part of the building that does not require yearly inspection and attention. The local officers are helpless in maintaining a building unless the members are interested and actively support the program.

Startling changes have been effected when co-operation is secured. (See photos)

The church building will give many years of service if the users of it assume a personal interest. The success of the program is dependent upon the attitude of the teachers and pupils. Classroom facilities may be limited, blackboards and tables missing, if so, the teacher and pupils may determine what is needed and suggest their assistance to secure more facilities—room furnishings and students and teachers. Equipment should not be abused or broken. The entire structure should radiate a spiritual atmosphere.

"There's a joy in building well; and having built, to know
That love of man and love of God will sanctify this place,
That peace and holiness will dwell herein and grow
'Till all those walking down these paths may trace
An inspiration in our work; and in their spirits find
A deep and fuller meaning of the word Divine."

BEFORE



AFTER



The Return to The Gospels

RUSSEL B. SWENSEN

(Attention, Teachers and Members Gospel Doctrine Dept.)

The dangers and catastrophes of war are turning men's hearts to religion. This is not strange because religion has always been of great crucial problems of life and trying service when men have been overwhelmed by tragic events. In such periods they have felt the dire need of reaching out for divine aid and strength. Many of our young men in the military camps and battle zones have matured beyond their years through reflecting upon the crucial problems of life and trying to find an underlying spiritual unity in a world which seems to have lost its sense of direction. In times such as these when death is always at their elbows they have readjusted their estimate of values. Things which were formerly cherished now give way to newly appreciated values. They have learned to pray as they never prayed before. They know the sustaining strength and inner peace which comes to the soul through prayer. Without it many would succumb to the terrible tensions caused by the horrors of war. Through prayer God has become a solid reality and an abiding source of faith, courage, and hope.



RUSSEL B. SWENSEN

They have revised their estimates of human character and what is worthwhile in religion. In both cases it is the vital and dynamic qualities which are most appreciated.

Through their searching scrutiny many of the things which seemed so important in civilian life, now loom up to be petty and trivial. What good are social and class distinctions and wealth when a bullet can snuff out a life at any moment? Pleasures and indulgence may be important in order to relax war-weary

men but they are unimportant to those men who are crouching in foxholes, or to those who must spend agonized months in a veterans' hospital.

It is in times such as these that a vital and sincere religious faith is found to be of supreme importance. Religious literature becomes highly appreciated. And nowhere do they find more fundamental answers for their quest for religious certainty, direction, and meaning than in the teaching of the Synoptic Gospels, Matthew, Mark, and Luke. These gospels contain the choicest of Jesus' teachings which will sustain men who are facing the supreme

crisis of life and death. Herein lie reservoirs of consolation and faith for those at home whose loved ones are not coming back.

These gospels were not made from idle speculations and theories about religion. The men who wrote them did not write while sitting in luxurious libraries and expecting literary renown and fat royalties from their work. They were men similiar to those editors of "underground" publications in nazi - dominated Europe who were facing death and torture as their literary rewards. They were waging a spiritual battle against a materialistic pagan world in which sensual indulgence and human suffering were all too common. They were fighting to preserve the faith entrusted to them by Jesus, and they sought to make it bear fruit in converting their fellowmen. There is little doubt that some of these early Christian authors paid with their lives for their activity in the cause of Christ. But they left us a priceless religious heritage in the spiritual principles which they passed on to us. These principles were of profound assistance to the ancient saints in facing difficult and horrible situations, and they will also assist us to meet the perplexities and dangers of a chaotic, war-torn world.

These gospels present a picture of religion that is bold, simple, and yet profound. They are extremely close to life and reality. Many of the externals and incidentals of current contemporary religion are missing in their portrait of religious living. There is little emphasis upon

the importance of ecclesiastical institutionalism. In fact, it is put in its relative place when Jesus said, "Man is not for the Sabbath, but Sabbath is for man." The religious leaders are to be the servants of all men, not their domineering masters. The importance of aesthetic beauty and religious art, important as this might be in inspiring people to religious devotion, is missing in these gospels. There is also no emphasis upon elaborate creeds and technical theological formulae. They, too, are important, but they seem to rate little appreciation among the gospel writers. Elaborate ceremonies and rituals are likewise not a part of the good life. A simple baptism and a plain Lord's Supper are the extent of such features.

We do find, however, a fervent emphasis upon the indissoluble union of religion and morality in these gospels. The Gospel of John, which is the philosophical and mystical gospel, has its whole emphasis upon the mystical and theological importance of Jesus, but has very little about the moral teachings of Jesus. Matthew, Mark, and Luke, on the other hand, are continually stressing them and their unity with his teachings concerning faith and love.

This emphasis is also characteristic of the ancient Hebrew Prophets. How they fought to instill into their people's hearts this basic fundamental of religion. But they dealt with a people who were too prone to forget this vital message because of their smug satisfaction in being a chosen people. The ancient Greeks had very little moral teach-

ing as a part of their religion. This became the monopoly of the philosophers who became the moral teachers of Greek society. But they developed it into a technical and complete study of ethics which was quite difficult for the common man to follow.

In the teachings of Jesus in the Synoptic Gospels, morality is seen to be the inevitable outcome of a genuine religious experience wherein faith and love are the predominant attitudes. This experience is a spiritual communion wherein the believer has direct contact with the spirit of God. Its results are a tremendous faith and vitality which Jesus said would be able to move mountains. It is renewed and strengthened by prayer. But its basic characteristic is its driving necessity which compels men to lose themselves in loving service for their fellow men. Jesus brought these basic features of religion into absolute unity when he stressed the first commandment of love. "Thou

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27) Here we see faith and moral living made dynamic and positive by the passion of love for God and man. The basic foundation for this importance of love is the divine significance and absolute worth of man's personality in the eyes of God.

The realization of the great worth of these teachings comes to us when we find that, after all, it is our friends, comrades, and relatives which are most important. Our deepest joys come through making them happy. Our greatest misery is to be isolated from the sympathy and companionship of human fellowship. Our greatest need is to enlarge the horizon of our friendship so as to include all men, even our enemies, within its scope. World peace will never be realized until this principle becomes basic in the international world order.



THE DIVINE MASTER

NEPHI JENSEN

The divine Master sought by the inculcation of these four basic principles to enlighten, purify and ennoble mankind. By revealing in his own perfected character the highest pattern of life, he moves his people to have faith in that standard of life as the most desirable of all things. That awakened faith moves them to repent or turn from lower ideals to the higher one; by baptism they are initiated into the realm of perfect progress—the Kingdom of God—in which they are "reborn," quickened and sanctified by the Spirit of Truth, goodness and beauty by which they are enlightened, purified and ennobled and attain to the highest of all attainable things—perfected Christian character.

The Dramatic Approach to Teaching

H. WAYNE DRIGGS

A wide awake group of ten and eleven-year-old boys and girls listened earnestly. The Sunday School lesson was a story of Abraham and Lot. Upon the page of the manual which they were following appeared a picture of Melchizedek, the High Priest of God, ordaining Abraham to the priesthood, who on bended knees was shown receiving this right to act in the name of Deity through the laying on of hands.

"'Melchizedek confers the priesthood on Abraham' it says under the picture. How does he do that?" broke in an outspoken boy on the back row. A moment's lull in the class discussion afforded the opportunity. There seemed to be no reason for this apparent flash back of interest, especially since the majority of the class had passed on to the most dramatic part of the lesson, that of Lot's wife turning to a pillar of salt. But this lad's absorbing interest in the story was lodged at an earlier point.

Stirred by the earnestness with which this youth had questioned, the teacher promised the boy and his fellow class members a complete lesson period on the manner of be-

stowing the priesthood the following Sunday. Time was running out.

"Next Sunday," she suggested, "I would like every boy here to bring a small candle to class. Several girls too may do the same, should some of the boys forget or should there be any new members next time." The final bell set the class in motion to join the stream of other children who filled the halls leading into the main chapel.

Seven days passed quickly for the busy teacher. She did find enough time within the

calls of the week to purchase a tall white candle herself, which she slipped into her Sunday purse, together with several matches. Saturday evening before the special Sunday she had promised to her children of the second intermediate class she called the bishop of her ward. "Are there any deacons to be ordained tomorrow?" she asked.

"Yes."

"Could their ordination take place in my Sunday School class room five or ten minutes before the close of the period?" The Bishop thought things could be arranged.

Eleven o'clock Sunday morning brought a full class of boys and



H. WAYNE DRIGGS

girls—candles too, enough for all the boys in the class. To be exact there were fourteen. After all was in readiness the teacher took from her purse the tall white candle and placed it on a table at the front of the room. Each of the fourteen boys was then called up in turn to touch the wick of his candle to that of the big one. With puzzled looks the lads lined up along the wall.

"That wasn't a very profitable experience was it?" suggested the teacher. "Let's try again. First, three of you there draw the shades of those windows."

As the room darkened the spurt of a match focused attention at the front of the room. The teacher had lit the tall candle whose top now grew into a steady elliptical flame.

"Now I should like each boy to come and kneel and hold his candle up to me." One by one they came and as they did so the teacher touched to light each upraised wick. The flame of her own large candle burned no less, but rather gained brightness through the reflected beams of the others. The picture was then complete. Seven boys and seven candles on either side of the teacher and all aglow with light.

"How many more lights could we touch off with my candle?" asked the teacher.

"As many you you like, as long as the candle lasts," came one answer.

"And without lessening its light?"

"Yes."

"What lesson is there in this little drama today that helps to answer

the question raised last week about how Melchizedek conferred the priesthood on Abraham?" Here followed a chorus of answers.

"Melchizedek had something to give Abraham."

"You have to have something before you can give it away."

"Where there's light there can be more light."

"Some things you can give without losing anything at all."

"Good! You see, boys and girls, the conferring of the priesthood—that is the giving of the right to do things in God's name—is done not unlike the passing on of a flame of light. To one who has the power of the priesthood there is no loss in passing on that power to others. In fact by so giving one gains. In a word the boys and men in the Church who receive and magnify their calling in the priesthood are blessed with an inner light to understand its power." At this point the door opened admitting the bishop and four twelve-year-old boys who were to be ordained deacons. There was no restlessness that day during the ordinations.

Dramatic Approach Illustrated

Elements of good drama are present in this lesson on the conferring of the priesthood. The five essential things that go to make up a dramatic situation may be seen in the lesson steps developed by this teacher. Every lesson well taught has them, namely suspense, conflict, action, dialogue, and pantomime. These may be found upon the stage

or in the class room and may be used effectively if recognized by actor or teacher alike. The more difficult things to determine are the places within a lesson that lend themselves to a dramatic approach to teaching. Where, in other words are the action spots within the subject matter material to be taught? It was the outspoken boy in the example given, who unwittingly struck upon one such. "Confers the priesthood" was the phrase that begged for illumination; especially when the picture which accompanied it had such dramatic appeal. The able teacher sensing the abstract quality of the expression wisely chose to dramatize this part of the lesson with the results described.

Wherein did her presentation touch the five points of a dramatic situation? First, suspense was created in the suggestion given that each boy bring a candle. Why were the girls asked to assist in this assignment? Second, conflict was kept alive throughout the week and up until the closing minutes of the lesson. Why were they to bring candles to a Sunday School class and such a number? What was the meaning of the apparent ritual in the darkened room? Third, action followed nearly every part of the presentation. Were there not two visits to the front of the room? Did not the drawing of the blinds and the blaze of the match involve activity? Yes, even the flickering flames of fifteen candles to footlight the faces of the principal actors all put action into the scene. Fourth, dialogue planned and spontaneous

was present. Follow the simple but direct words of the teacher. When a lesson is dramatically presented even the simplest questions are planned and worded, not perhaps with play rehearsal finish, but certainly at least with the sense of proper timing. Last, pantomime added to the effect of the lesson through such simple gestures as striking a match, lighting a candle, directing children. These simple things are more effectively accomplished if a sense of the use of motions are weighed.

Are all such points discernible in a well presented lesson? In the main, yes. It does not follow though that these will always appear in exact proportions to each other. Some lessons may stress one or two elements of the dramatic situation to the lessening or even exclusion of the others. Which ones should be stressed depends, of course, upon the action spot chosen for development within the lesson.

Making use of the drama in the classroom along the separate lines of suspense, conflict, action, dialogue, and pantomime will demand other discussions. These terms interpreted educationally might more easily be recognized under such headings as: Freshness of Lesson Approach, Sustaining Interest in Classroom Activity, The Use of Plays to Motivate, The Art of Question and Answer, The Use of Material Aids in Teaching. These are familiar subjects to those engaged in instruction. They may appear in a new light when sensed from the dramatic point of view.—*More on page 28*

Hawthorn Ward Nursery Department

MELVA STEVENS

With the opening of our new nursery department here in Hawthorne Ward we are seeing a dream come true.

For some time we have felt the need of placing more importance on this particular department. It is here that children first learn what Sunday School really is—and what it means to them depends as much on the atmosphere and surroundings in the room as on the teachers themselves.

A few plans for improving our nursery were beginning to form in our own minds when we heard—at a Sunday School Convention, held in the Granite Stake House last spring—of the new plans for a separate nursery department for two and three year old children—Separate, that is, from the Junior Sunday School. It was like a light in the dark for us.

The very next Sunday a meeting was held with the Sunday School superintendency and we supervisors of the Junior school explained to them the new ideas recommended by the General Board. We felt that we really had something to start with inasmuch as there was a room available. It was the room we had always used for the nursery department — a fairly good sized room with plenty of light but quite badly in need of repairs. We talked over

all the things that would have to be done. The superintendency was very much in favor of the whole idea and during the next week took it up with our bishopric.

In no time everyone was at work—with our Sunday School superintendency taking the lead—their wives working with them. It was wonderful the way everyone co-operated and helped in every possible way.

First of all the room was scrubbed from top to bottom—ceiling, walls, woodwork, windows, and floors. Then it was painted and enameled. We kept the colors light—the ceiling cream, the walls a soft delicate blue with a dainty pink border and the woodwork ivory. Around the walls—eye level for two and three year old children—we have added a touch of color by using the dual nursery figures of Bo-Peep, Jack and Jill, Boy Blue, and Jack Horner—also teddy bears, little chickens and donkeys. The children love them!

After this was done the floors were sanded then covered with beautiful inlaid linoleum. It's a light mottled pattern with touches of blue and red—all blending with the general color scheme.

The Junior Sunday School teachers helped to make the drapes. We used monk's cloth. It's heavy enough without being lined. Little

figures of a sun-bonnet girl with a little lamb, rabbit, chicken and a duck were appliqued in pink and blue as a border. These drapes are hung on ivory rods and rings.

This room is divided into three sections. All along one wall, in one section, has been built a cupboard with numerous sections and shelves. It serves as a Sunday School library and supply cupboard. Each department has its own section. Here all of our books, pictures, blackboards, crayons, scissors, paste—everything needed in our work is kept. And it's kept neat and orderly, in its place and out of sight. This cupboard is enameled in ivory and trimmed with the same little nursery figures used on the walls.

We have two tables with the legs cut down making them just the right height for the children when they are sitting on the little chairs. The table tops are covered with oil cloth so they can be kept clean. The table legs and the chairs are painted bright red. All children love red chairs. We use these tables during the activity period.

When the decorating of this room was completed we held "open house" so the ward members could see what had been accomplished. It was really surprising how much interest had been created in this new project. So many people had been willing to donate time and work in finishing the room up right, and we knew they were anxious to see how it looked. Every one was more than pleased with the results.

After testing for a couple of Sun-

days so we would know how to divide our time in conducting this department for one hour and a half we felt that we were ready to begin. The last Sunday in November we had a "registration day" and asked the mothers to bring the children that day so we would have the names, addresses and ages of each child. Then, too, it gave us a chance to have direct contact with the parents so we could explain to them just what we expected to accomplish under the new set-up and to ask them to co-operate with us in giving the children the right introduction to Sunday School. We asked them to feel free to offer suggestions for improvement and told them we would welcome help in any way.

We are thrilled and happy with the new outlines. To me, the work is more interesting than it has ever been and my teachers are as enthusiastic as I am. Along with the regular work outlined for us we have made for each child a little memory-gem book. It has meant quite a lot of outside work and in order to keep them nice they are kept in the room. One Sunday each month we plan a little time when the children can have their books and enjoy the pictures in them. At the end of the year they will be allowed to take them home.

Until the new plan was adopted in our ward two teachers took care of the nursery. Now our enrollment has increased and we have five regular teachers. The children are so thrilled with the idea of having their own little Sunday School by themselves.

To Teachers of Gospel Doctrine Classes

Because of conditions entirely beyond our control it now appears that the Gospel Doctrine Manual may not reach you until after the first Sunday in January. We suggest that you read carefully the article in this issue of *The Instructor* entitled, "Return to the Gospels" by Russel B. Swensen, author of the Manual.

We also suggest that you start your class at once reading the

gospel according to St. Matthew and that you occupy the class period in discussion of the teachings of Christ as recorded in this gospel.

Class members should be urged to re-read the synoptic gospels, Matthew, Mark, and Luke, during the year in connection with their study of the Manual.

When you receive the Manual be sure to read the brief forward by the author.



SUNDAY SCHOOL FACULTY, SANDY FIRST WARD, JORDAN STAKE
PAUL E. BOYER, SUPERINTENDENT

HEADQUARTERS ONE HUNDRED EIGHTY-SIXTH
INFANTRY

OFFICE OF THE REGIMENTAL CHAPLAIN

A. P. O. 41

October 23, 1944

Gen. Supt. Milton Bennion
Deseret Sunday School Union
50 North Main Street
Salt Lake City, Utah

Dear Brother Bennion:

The August *Instructor* reached us a few days ago. We have used to good advantage every copy you have sent. For several weeks I have had it in mind to tell you what we like about it and how it has helped us in our military work.

The new size is much to the liking of soldiers in the jungle. The lesson outlines help us greatly in teaching the Gospel as it is. We find they are a short cut to our objectives.

It is, however, the quality of the subject matter of *The Instructor* from which we gain the greatest help. Especially fine have been the biographical sketches, the "Pioneers of Southern Utah" and the stories of conversions through the Book of Mormon. War weary soldiers find in those units of the magazine, encouragement to carry on in the work they have to do. The editors of *The Instructor* should feel that their work with the magazine is well done. Our sincere thanks to you for sending it to us. It goes the rounds of our soldiers each month. . . .

Sincerely your brother,

REED G. PROBST,
Chaplain

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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Superintendents —

PRAYER MEETINGS

Does your prayer meeting sometimes become a business meeting?

One of the best remedies for correcting such a condition is to hold regular superintendent's council meetings and faculty meetings. Sunday School administrative problems should be discussed in the council meeting, and where they involve the entire teaching corps should be treated at the business and report phase of the faculty meeting.

The prayer meeting is to your

Sunday School faculty what family prayer is to the home. It should be a period of supplication to the Lord for His guidance in teaching His gospel to the membership of the Church. A reverential hymn or an inspirational thought will add to the sublimity of the occasion. The sacramental gem for the month should also be recited.

Make of your prayer meeting a pause for spiritual uplift. As such it will improve the tone of the entire Sabbath School which follows.

STAKE BOARD HELP

One of the most important war-time functions of stake board members can come through assisting in the presentation of the teacher improvement section of the monthly faculty meeting. Ward superintendents, in planning the schedule of teacher improvement lessons, may well keep in mind stake board mem-

bers. Stake superintendencies, in turn, should remind local superintendencies of the availability of board members for this service. The cardinal function of a Sunday School stake board member is to improve gospel teaching. One of the best opportunities for exercising this duty is provided in the faculty meeting.

NEW SUPERINTENDENTS

Superintendent Sidney L. Wyatt of Ben Lomond Stake Sunday School reports that bishops in his stake make a practice of consulting the stake superintendency before appointing new ward superintendents or assistant superintendents. This practice keeps the stake board apprised of changes in ward leaders as

they are made and assures closer co-operation between ward and stake Sunday School officers, Superintendent Wyatt points out.

The General Board congratulates Ben Lomond Stake upon its procedure, which well might be a model for all stakes.

NURSERY SUGGESTIONS

Where Nursery departments are conducted separately from other classes of the Junior Sunday School, the General Board suggests that Nursery pupils be brought into the

Junior Sunday School assembly during the sacramental service. If this procedure is not feasible then the emblems may be taken by deacons into the Nursery class during the passing of the sacrament.

TO SUPERINTENDENTS

Will superintendents please read the notes to teachers of Gospel Doctrine Classes on page 25 and

call the attention of teachers of these classes to the explanation and suggestions offered.

PRAYER THOUGHT

Sister Inez Witbeck of the General Board recently reported a visit to a Second Intermediate class in Salt Lake City. A boy, 11 years

old, was asked to open the class with prayer. He began: "Heavenly Father, please help the teacher to be prepared so we can be good."



DRAMATIC APPROACH TO TEACHING

(Continued from page 22)

Finally it is not suggested that the theatre will take the place of the classroom. There can be no royal road to learning save through consistent effort and drill. Children

will travel further along that steep but challenging road if at first they are invited. The Master's invitation lacks no want of dramatic appeal. "Come follow me," He said.

THE ANNUAL REPORT

Statistics compiled on your annual report comprise an important part of the permanent record of your Church-wide Sunday School organization. You are perhaps now computing them. Compile them as though you were leaving a message to posterity, for that is really what you are doing. Make them neat and accurate.

Ward and branch secretaries should submit their annual reports to the stake secretary (or mission Sunday School supervisor) before January 10, 1945. The stake and mission reports should be posted to the general secretary before January 20.

WHO PRESIDES

Several inquiries regarding the person presiding in Sunday School have recently been received by the general secretary. When he is present, the bishop presides. If he is absent, his first counselor, if present, is listed as presiding. The member of the Sunday School superintendency announcing the program is listed in the Minute Book as the person conducting.

The Sunday School *Handbook*, page 67, makes this point clear: "The Bishop presides in the Church Sunday School. . . . He is expected to sit on the stand near the super-

intendent. It is entirely within his prerogative, and we think it good practice for him either to call the school to order, or in some way indicate that the school is under his presidency."

SHEEP AND GOATS

An alert stake secretary asks: "Will you please tell me if *The Instructors* should be included in the total of Manuals Column 3 on our monthly reports?"

In this instance it is felt that *Instructor* subscriptions should not be included, for this practice would mean counting sheep and goats together. It is assumed that every teacher is equipped with the lesson manual (and the teacher's supplement), and consequently the total number of students equipped with the manual. In order to avoid difficulty it might be a desirable practice to encircle the *Instructor* subscription figure opposite "Officers and Teachers."

Column 3 is an important one in your monthly report. Do not hesitate, particularly at this time of the year, to call the attention of your superintendency to the figures contained therein. Ordinarily a class in which all students are equipped with the manual is one where there is great interest in the lessons.

BOOK NOTICE

Joseph The Prophet, Daryl Chase, Deseret Book Co. (\$1.50)—This book has the refreshing combination of scholarship and an extremely readable style. It is short (only 179 pages), yet focuses the lens on the life of Joseph Smith from some interesting new angles. One cannot read this intimate treatment of him without gaining a greater love for the prophet and an increased appreciation of his divine calling.—W. J. A.

HOME-MADE MAPS

A great variety of so-called "home-made" maps can be of great value to the teacher. Should a teacher, through her efforts or the efforts of some members of her class, construct a useful map, the librarian should request its addition to the library when the teacher is through using it. Thus will it be saved for future use rather than discarded.

Some suggestions for types of "home-made" maps include:

Paper Mache Maps

A good recipe for a paper mache map follows:

Cut 10 ordinary size newspaper sheets into squares about $\frac{1}{2} \times \frac{1}{2}$ inches. Place them in a discarded pineapple can, or a vessel of similar size, covering the paper completely

with hot water. Then allow it to stand for 6 hours or until the paper has become soft and pulpy. Then set the substance on the stove, adding 6 tablespoons of flour-paste when it begins to boil. For a more effective mache, add 4 tablespoons of mucilage. Allow to boil until excess water is distilled off. Then cool until mache is warm and pliable. While applying the mache to the roughened surface (scrape a cardboard) squeeze and reject excess water and paste from each handful. After mache is applied to cardboard, allow to stand until dry.

VISUAL AIDS INSTITUTE

Something new for stimulating better Sunday School teaching in the Salt Lake area will be presented by the General Board Wednesday and Thursday, January 24-25, in the form of a visual aids institute in Barratt Hall.

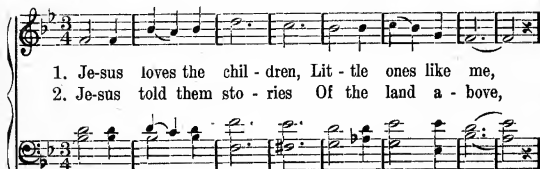
Demonstrations will be given on "Films and Recordings," "Printed Pictures," "Maps, Charts and Blackboards" and "Collections." Each presentation will emphasize the *how* in employing these tools to attain better teaching. As an added feature, a visual aids exhibit will be displayed in Emerald Gardens.

Because of limited seating capacity, attendance will be limited to ticket holders. Tickets may be obtained from stake superintendents in Salt Lake City stakes.

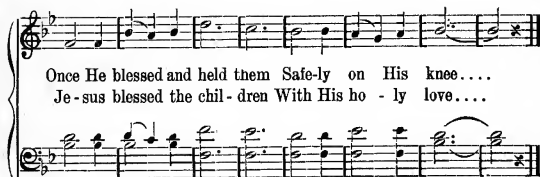
JESUS LOVES THE CHILDREN

Anna Johnson

Alexander Schreiner

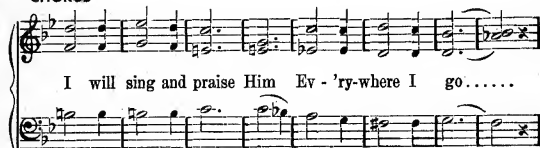


1. Je-sus loves the chil - dren, Lit - tle ones like me,
2. Je-sus told them sto - ries Of the land a - bove,

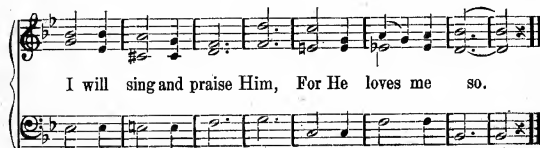


Once He blessed and held them Safe-ly on His knee....
Je-sus blessed the chil - dren With His ho - ly love....

CHORUS



I will sing and praise Him Ev - 'ry-where I go.....



I will sing and praise Him, For He loves me so.

MUSIC AND THE CHILD

A series of articles will appear on this page pertaining to music for the younger child of the Sunday School. In order that we may have a common knowledge and approach to these discussions, let us think about our reasons for including music as part of our Sunday School service.

Children like to sing. To sing with a group, united in expression, is a pleasant experience to a child. Through music one may express one's feelings. What splendid means, then, to contribute to the spirit of worship. Many hymns and religious songs preach beautiful sermons.

Children, however, do not gain a satisfactory musical experience if the song does not appeal to the emotions he feels. Many times we adults teach songs with expressions that are purely adult. True, our children must grow into our adult hymns and songs to be able to join in and appreciate congregational singing, but there should also be opportunity for them to sing songs of their own understanding. The Junior Sunday School is organized to carry through a well adapted musical program. In Sunday Schools where a Junior school is not held, the classroom is a place where musical activity can be focused at the child's level.

The majority of the children of Junior Sunday School age group

must learn songs by rote. By that we mean that a child imitates a teacher in the learning process. The teacher sings the song through several times, and then asks the children to join her. If possible, the piano accompaniment should be omitted until the melody is well in the minds of the children—harmony of the accompaniment may be distracting. Children will imitate tone quality, breathing, word pronunciation, facial expression, etc., so a teacher must be well prepared in advance, no matter how short or simple the song. No erroneous impression should be given during the teaching of a song.

A method of teaching a song by rote follows:

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

Make the following explanations:

1. The song is about our Heavenly Father.
2. We, the 'creatures here below' give thanks, or "praise God" for our blessings.
3. Host means many. "Heavenly Host" refers to people who are in heaven, so that the chorus of voices praising God shall be greater than earthly voices alone.
4. Explain the Godhead—the Father, Son, and Holy Ghost.
5. The teacher sings the song through twice.

More on page 36

The Power of Personality in Teaching

VI. *Attitude—The Dynamic Power of the Emotions*

"A soft answer turneth away wrath but grievous words stir up anger."—Proverbs 15:1

"A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken."—Proverbs 15:13

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law."—Galatians 5:22, 23

Read also the Beatitudes, Matt. 5:3-12.

* * *

These discussions are written for growing teachers—for teachers who aspire to be other than they now are—for teachers who respond to the great inner urge to excell.

We have already pointed out that teachers can take on added power of personality—that they can assume greater responsibility under their calling—that they can be more mindful of their appearance and general bearing—that they can grow under the regular and painstaking preparation of their weekly assignments.

Another source of strength lies in the matter of attitude. There is

power in the control of the emotions—in the conquest and direction of our feelings. It would be a stimulating experience if every one of our teachers could read such a book as W. B. Cannon's "Bodily Changes in Fear, Rage, and Hunger," or the two chapters on emotions in Shellow's *How to Develop Your Personality*.

* * *

If you want to try an interesting experiment—the next time you meet your class, look for at least three types of attitude among your pupils.

1. The meek, bashful, modest child who fairly seems to want to hide from you as well as himself.

2. The eager, bright, well-informed youngster, so anxious to please you and to participate in the lesson.

3. The mischievous—if not unruly—lad who seems miles away and wholly uninterested in the lesson.

Why those marked differences?

But let's fancy another experiment. Let's reverse the classroom procedure. Suppose thirty children were looking over three of us teachers—critically—in an attempt to determine whether they would want us to teach them!

Assuming that we were well prepared, what about us would attract children to us?

Attitude is tremendously important. The way we feel somehow stamps itself all over us. How largely it is inherited—how completely it is unconscious—those considerations can never deter the teacher who aspires to grow. He believes that it is possible to become aware of his prevailing attitudes and to do something about them. Otherwise, the Beatitudes would lose much of their significance to mankind, wouldn't they?

Just as Intelligence Tests have been perfected to determine easily and quickly potential mental strength, so Temperament Tests have been devised to reveal emotional characteristics and tendencies. Sample tests are referred to in chapter 16 of Shellow's *How to Develop Your Personality*.

Fortunately, very simple and common-sense procedures are available in every stake, and ward organization in the Church. Any group of officers and teachers can organize a group of children who in clinic fashion will discuss the qualities they like and don't like in teachers. Here is an experiment which any stake board can carry forward and pass on to wards their findings which can be wholly impersonal and therefore doubly valuable.

A group of high school pupils recently listed the twelve qualities which they admired most as exhibited by their favorite teachers. These qualities might well be discussed by the teachers of the Church.

1. Sincerity

2. Sympathy
- Understanding
3. Openmindedness
4. Faith
5. Courtesy
6. Fairness
7. Sense of humor
8. Tact
9. Enthusiasm
10. Patience
11. Humility
12. Tolerance

It may be pointed out that we develop our attitudes more or less unconsciously—that the attempt to make ourselves more patient or more enthusiastic, etc., will make us artificial or priggish.

Not at all. Groups of teachers can discuss fundamental considerations in the field of emotions as they can in any other territory of learning.

Else you would throw away one of the richest promises in scripture.

"Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers."

—Doc. and Cov. 112:10

To say that a teacher cannot control and direct his emotional responses is to leave him the creature of moods and whims. Self-control is really the greatest of our achievements.

To insure a wholesome teaching attitude, may we suggest the regular cultivation of the following responses.

1. Having accepted the call as a teacher, put your heart into it to enjoy it. Build for yourself an enthusiasm which will become contagious.

2. Enter into the interests of

the members of your class to enjoy with them their experiences.

3. Regard teaching as a privilege; not an imposed obligation.

4. Cultivate the practice of indulging in good-humored fun for relaxation.

5. When annoying situations arise, avoid explosive reactions; cultivate patience, pending complete understanding.

6. Face the facts squarely and seek a reasonable solution.

7. Expect mistakes occasionally and cherish a reputation for fair dealing.

8. Remember that when people most need your cheer is when they are most downhearted.

9. Avoid being tired when you teach. You owe it to your class and to yourself to be at your best.

Questions for discussion

1. What is your most customary mood?

2. What is your most natural re-

action when things go wrong?

3. What attitudes do you seek most to cultivate?

4. What ones do you avoid?

5. What is the dominant tone of your classroom discipline?

6. Why is it sometimes difficult for a person to control his temper?

7. To what extent do you favor the attempt to control and direct emotional responses?

Helpful References

S. M. Shellow, *How to Develop Your Personality*.

W. B. Cannon *Bodily Changes in Fear, Rage, and Hunger*.

J. B. Watson, *Psychology From the Standpoint of a Behaviorist*.

R. S. Woodworth, *Dynamic Psychology*.

Applications for these lessons for Primary Association teachers may be found in current numbers of *The Children's Friend*.



Music—

(Concluded from page 33)

6. The teacher sings the first phrase with the exception of the last word which the children are to sing at the proper time. The word is *flow*.

7. Continue each phrase, having the children sing the last word in each phrase—*below, host, Ghost*.

8. The teacher sings the first phrase.

9. The children sing the first phrase.

10. Continue steps 8 and 9 throughout all phrases of the song.

11. Sing the song in its entirety.

12. Sing the song through with piano or organ accompaniment.

The next article will discuss the selection of appropriate songs for the children in our Sunday Schools.

Sacramental Music and Gem for March

Prelude

LeRoy J. Robertson

Largo



“Come. Follow me!” the Savior said;
Then let us in His footsteps tread,
For thus alone can we be one
With God’s own loved, begotten Son.

Postlude



MAKING A LESSON PLAN

Lesson 20, March 4, 1945 and

Lesson 21, March 11, 1945

Lesson Plan may be defined as the statements made to realize the desired achievements during the period the class spends with the teacher.

In making the lesson plan the teacher should focus his attention upon: (1) the pupil, and place him in the foreground rather than upon the teacher. The teacher is to be a guide and a director of the class activities and (2) the results of the pupil learning.

The lesson plan is just as important as the plan used in organizing the general course. It should bring about a linking between lesson and lesson and between a lesson and the general course.

During the preparation of a lesson plan the teacher lives through in advance the experience expected in the classroom. One could name some of those experiences as:

1. The physical conditions of the classroom.

2. Meeting the eager members of the class.

3. Anticipating the questions that may come from the group and then using the imagination to aid in answering them along with the knowledge previously acquired.

Good lesson planning requires at least four things of the good teacher:

1. A mastery of the subject matter that is to be taught.

2. Know the group as a class and as individuals.

3. Know some principles of how people learn and particularly the age group that is to be taught.

4. The teacher must know the subject matter that has been taught in the first 19 lessons of the teacher training course, and how to apply it.

The written lesson plan aids the teacher in thinking clearly, as a protection against forgetting, and permits a freedom in teaching. It has been said that, "With a written lesson plan before him the teacher is master of the lesson plan, not the lesson plan of him." The new teacher finds the class hour extremely difficult if he does not have a guide during the progress of the lesson.

Authorities on lesson planning recognize the following elements essential in making a lesson plan.

1. The outcomes to be achieved in a lesson should be given recognition. A general objective should be well defined in a simple sentence. If this objective is the teacher's and is different from that of the pupil it should be so stated.

2. Each plan should tie the lesson into the general course. Any one lesson in a year's course is not complete in and of itself.

3. The collecting and organizing the subject matter, materials, and activities are very essential to lesson planning. Refer to a model lesson plan (unassigned type) in

the text, (*Teaching as the Direction of Activities*) page 150 to 151.

4. The plan referred to above shows the application of good teaching procedures to the lesson. Good teachers will want to learn much about the learning process. The different ways for developing and presenting a lesson should be known. Reference is made to lessons, 4, 5, 6, 7, and 8 of the teacher training course.

5. Some means of evaluation of the success in reaching the objectives should be provided. The successful teacher will ask herself such questions as these: Have my outcomes been achieved? If the objective was not fully realized, what is yet to be done? The good teacher will always question her teaching plan and the methods of approach in the class.

6. The lesson taught should have a direct bearing upon what is to follow. A desire on the part of the class members to return next week is a good sign that the lesson of the day projects itself forward.

The material presented may aid in seeing the need for a well-planned lesson. To further your study on lesson planning read, "Lesson Planning" page 590 to 599 of the November issue 1943 of *The Instructor*.

Dr. Adam S. Bennion in his *Principles of Teaching*—1928 edition offers on pages 13, 14, and 15 some outstanding points in lesson planning.

For successful teaching there is an old saying, "Plan the work then work the plan."

PRACTICE TEACHING

Lesson 22, March 18, 1945

The object of practice teaching is to build up a confidence in the teacher so when given a responsibility of a class, success will be the result for both students and teachers.

Any teacher trainee will welcome supervision of her practice teaching by one who is competent. The instructor in the teacher training department is the logical person to supervise.

There are many things to think through carefully before the trainee is assigned to a class as teacher or assistant teacher.

Let us think of the following items as they would assist the trainee in the practice teaching training:

1. How well has the trainee mastered the material covered in the preceding lessons of the course?

Some trainees may need a review or perhaps visit an outstanding teacher for a few class periods before practicing teaching begins.

It would be advisable to have visits made by the trainees with outstanding teachers throughout the year.

2. Is the trainee familiar enough with the students of the age group she will practice teach?

What can be anticipated from the group?

What can be anticipated from some individuals within the group?

3. Has the trainee a testimony of the principles of the gospel, at least on the content of the lesson material to be taught?

4. The first lesson to be taught should be the choice of the trainee.

5. Visit the class of your choice the week before the beginning of the practice teaching.

6. How well has the lesson been planned? A well planned lesson is essential to a good beginning in teaching. Have the plans been talked over with the instructor?

7. Has the trainee been told some of the fundamental characteristics of a good teacher? Study the self-rating scale for teachers found on page 187 of the textbook. (*Teaching as the Direction of Activities*)

Praise for the beginning teacher will bring about an attitude of self-confidence.

Constructive suggestions from the regular teacher or from the teacher trainer will be helpful to the trainee.

The trainee will be successful in teaching when he or she has:—

1. A testimony of the gospel of Jesus Christ.
2. A desire to teach the gospel.
3. Studies faithfully the teacher training course.
4. Respect and love for children, adolescent youth and adults.
5. A desire to develop teacher characteristics that are necessary. Read lessons XIX, XX, XXI, and XXII of Dr. Adam S. Bennion's *Principles of Teaching*.
6. Willingness to put in extra time planning all lessons.
7. An open mind to suggestions.
8. The ability to recognize her own weakness.

9. A desire to become a better teacher in the future.

10. Ever been prayerful.

ROUTINE FACTORS IN A CLASSROOM

Lesson 23, March 25, 1945

Good routine procedure in a classroom is fundamental to good classroom teaching. The center of attraction of the students is the teacher.

The first appearance of the teacher before a group will determine the students' impression of her. There is no better time to set the proper attitudes and policies of the group than on the day the new teachers take over the class.

The little things that are done by the teacher are very noticeable to the students. Some of these routine factors can be mentioned as follows:

1. How are the students greeted at a Sunday School class or at an M.I.A. evening class?

Students whether young or old like to be recognized by the teachers. This recognition should be a most cordial one.

2. Did the teacher visit the classrooms before the class session began to see what needed attention such as: Heat, lights, ventilation, seat arrangement, etc.

3. Were maps, charts, pictures, etc., hung in readiness?

4. Was chalk and an eraser available?

5. Perhaps a motto or a thought

expressed in the lesson of the day would be written upon the black-board.

Every teacher of religion in a Sunday School class, a Primary class or in other auxiliary organizations face a problem that is most difficult to solve in many instances. The problem presents itself due to the fact that the students attend voluntarily. Some are there because parents insist upon their attending. They know that the teacher has no jurisdiction over them as do the teachers of the day school.

The teacher on the other hand is giving of her time and efforts to teach.

These two conditions, then, tax the initiative of every teacher whether new or experienced.

The routine factors necessary in the classroom may mean success or failure to the teacher.

The calling of the roll of the class members is a means of becoming better acquainted with each pupil. A personal recognition even though it is brief, a word of praise or an inquiry if a student is absent does much to cope with the problems that may develop between teacher and pupil.

Reference is made to chapter XIV in the text dealing with classroom routine.



Out of Prayer

Claire Stewart Boyer

*Each morning, out of prayer, I raise
A new self to Thee, Lord,
O keep me pure as I feel now
And keep me ever toward
Thy light, that it may brim my cup
So that my heart can see
Only the good; O let me speak
Thine own Words, lovingly;
Take Thou the glory through the day
For each directed act,
Let me disprove the atheist—
Make Thee a living fact!*

First Intermediate —

(For suggestions on Lesson Material see the *Manual and Supplement* for 1945)

Primary —

LESSONS FOR MARCH 1945

FIVE THOUSAND GUESTS

Lesson 9. For March 4.

JESUS WALKING ON THE SEA

Lesson 10. For March 11.

ELISHA RESTORES A CHILD'S LIFE

Lesson 11. For March 18.

THE WIND AND THE WAVES

OBEY JESUS

Lesson 12. For March 25.

FAITH

Lesson 13. For April 1.

Note: As there are only four Sundays in March we will give the fifth lesson of this group on April 1.

The theme for the month of March is *Faith*. "Faith is the first principle of revealed religion and the foundation of all righteousness." Jesus the greatest teacher of all, demonstrated His faith by living it consistently and courageously. He translated His beliefs into His daily life.

"There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray."

Faith in God is not the only faith necessary to man. God expects us to have faith in ourselves and in our fellowmen. Armed and for-

tified by such faith we can more nearly assist in the fulfillment of God's purposes here on earth.

Let us see during the month of March if we can assist in building faith in the lives of our pupils.

Suggested Activities:

Class discussion or conversation is one fine method of developing a lesson. Conversation, to be of value, must be an interchange of ideas and feelings. No such interchange can take the place where the teacher does all the talking. Questions merely requiring the answer "yes" or "no" should be rarely used as the answer received is often thoughtless and of little value.

Begin such discussions with activities the children participate in at Sunday School which test their faith in self, as:

1. Bobby arranged the chairs alone this morning.

2. Jack said the prayer loud enough that all of us heard it.

3. Carol remembered every word of the sacramental gem.

Now discuss home activities which help children develop faith in themselves.

1. going into a dark room alone

2. going to the store alone

3. wiping dishes without dropping them

4. eating at the table without soiling the cloth

From this discussion the group can be led to see, "All things are possible to him that believeth." Mark (9:23).

In developing the lesson "Jesus

Walking on the Sea" our discussion could center around the things playmates do for others.

1. Dick lets baby brother ride on his sleigh. He pulls it carefully so as not to tip baby off.

2. Mary helps little Sue "dress" her doll because she is too small to do it alone. The discussion will lead into the story by saying—Jesus helped His friends too—and continue with the story as outlined in the Manual.

For developing the story, "Elisha Restores a Child's Life", talk about "sick" times at home.

1. Patsy was sick in Sunday School. She cried to go home because she knew her mother would know what to do to make her better.

2. Charles was a very helpful, patient boy when he had to stay in bed with mumps, because he had faith that mother would do all she could to make him well.

While we have stressed the use of the discussion or conversation this month as an activity and means of development it is desirable that a variety of activities be employed constantly. The suggestions found in the *Instructor* for November and December, 1944, might also be helpful.

Kindergarten—

JESUS CALMS THE STORM
Lesson 9. For March 4.

HEALING JAIRUS' DAUGHTER
Lesson 10. For March 11.

THE LOST SCISSORS
Lesson 11. For March 18.

APPLE SEED JOHN Lesson 12. For March 25.

The lessons for March aim to help the children develop faith in themselves; in members of the family; in neighbors and friends; and in the laws of nature. There is not a child that will not go home with his head higher and his step lighter if the teacher has made him feel that he has given some worthwhile contribution to the class. Faith in self comes through little successes. Help the child to be more successful in his conduct in the Sunday Home. Help him to see the role of helpfulness of the parents. Tell stories that will show how friends can help. The marvel of seed and plant growth should help the child to have faith in our Heavenly Father.

The discussions in the *Development of the Lesson*, are fine. To vary procedure prepare to tell the Story rather than to develop it by discussion. Pictures and visual materials that are used to tell the story may be discussed as a summary for the lesson.

Story for Lesson 9

JESUS CALMS THE STORM

Nellie was just five years old. Her sister Susan was nine years old. Mother and father went to a meeting and left the children home. It was raining. Everything outside was wet and cold. Nellie and Susan got undressed and were just going to bed when the lights went out.

Susan laughed and said, "This is funny. Something has happened to the lights. Let's see if we can go

to bed in the dark." Nellie laughed too. She said, "We know where our beds are. I can go to bed without a light."

The girls felt their way in the dark. They found their beds, Susan helped Nellie say her prayer and thank Heavenly Father for a good house to keep them warm and dry. They got into bed. Nellie said, "This is fun." The rain beat a soft pitter pat while the children went to sleep.

The next morning Susan told mother and father how brave Nellie had been in the dark.

To help the children understand more about seed and plant growth, in lesson 12, Apple Seed John, the teacher could bring some beans to class. Each child could put a bean into a bowl or dish lined with cotton dampened with water. Cover with damp cotton. Children will wait until next Sunday to see what has happened. Teacher should take the bowl home to keep beans moist. Take them to class the following Sunday, all sprouted for the children to observe.

Suggested Songs for the Month:

"I Love to Pray," "For This I Pray," "Father and Mother's Care," "A Song of Thanks," "Helping Mother," from *Little Stories in Song*. —

Nursery—

PROGRAM AND PROCEDURE

The General Board of the Deseret Sunday School Union recom-

mends that the Nursery Class operate as a real nursery for two and three year old children, that it be in a spiritual setting, operating from just before the opening until a few minutes after the closing of the Senior Sunday School. It is recommended that the activities of this class be conducted informally, since the children of this age are accustomed to a free home atmosphere and will continue their development best, without interruption, in an environment in which they feel free to express themselves.

As to teaching staff it is recommended that one person be in charge of the department and that there be a teacher for every four to five children to assist her.

It is recommended also that a room especially suited to these very young children be selected and that appropriate toys and equipment be supplied for their use.

It is important that the teachers of Nursery Class children arrive at Sunday School at least one-half hour before the children are expected. This will give them time to check for cleanliness, ventilation, heat when it is required, and for proper accommodations for the little folks. Preparations for the expected activities of the day will require additional time. All this must be completed before time for the first child to arrive.

Although informality is the order of the day in the Nursery Class, it does not mean that a teacher goes to class without excellent and adequate preparation. On the con-

trary she must prepare very carefully and in addition must have in reserve a wealth of resourcefulness, understanding, alertness, songs, stories and imagination. The needs of the children and the situations that arise might call for something entirely different from what she had in mind. With small children, especially, the activities and presentations must always meet the children in the situation at the moment it arises. Her plans for the day might have to be sidetracked for something of greater importance that has just arisen. It requires much more skill on the part of the teacher to do this than otherwise.

It is important that each teacher have the program and routine of the class well in mind. Careful planning on the part of the entire teaching staff is essential to success. Each teacher must have very definite responsibilities.

With routine there is less confusion and for the little children it is desirable that they know and understand the succession of events. They will then pass more easily from one activity to another.

A Nursery child usually arrives at Sunday School with father, mother or an older brother or sister. Perhaps it is his first experience away from his home where there is a group of children and where there are many unfamiliar people and things.

Some children will have no trouble in adjusting. They immediately make a transfer from the members of the family to an understanding teacher who helps them

explore their new environment. Other children may need a great deal of help. Parents and teachers will observe the needs of each child and will make his adventure to the Sunday School a very happy experience.

The health inspection as children enter the Nursery is very important and a careful examination of each child should be made as he is greeted, noting signs of cold, contagious disease or skin infections. The teacher makes the inspection as she listens to his stories about something he has seen on the way to Sunday School; about his new shoes, or her new ribbon, about the baby, mother, daddy or some new toy. She is a very interested listener but at the same time she is assuring herself that obvious danger of contagion are eliminated. Should she discover any signs of ill health or contagion it will be necessary for the child to be isolated or returned home. Arrangements for this should be made with the person who brought the child to Sunday School.

On the way to Sunday School the children may have been very observant. They may have noticed birds, worms, animals, buses, trains, trucks, flowers, etc. As their wraps are being removed some will linger a long time to talk and ask questions about their interests. Their interests are stimulated by the teacher listening to them and by giving simple, direct answers to their questions; by singing an appropriate one or two line song or by expressing some gem or poem. A child who is shy, quiet, or retiring

may pause to listen to the other children. He or she may have little to say. However, as the warmth of the teacher's personality and interest is felt the little child will unfold and respond as he gains confidence and assurance in his surroundings and in those with whom he comes in contact.

The stories may continue as the wraps are removed and are hung on low hooks. If possible each child should have his own hook and may identify it by having his own picture or the picture of some familiar thing put near it. He will soon learn to take care of his own wraps very independently. In stormy weather when galoshes are worn, spring back clothespins should be provided so that each child may fasten his own galoshes together and place them by his wraps. This will save confusion at the dismissal hour; also tend to develop within each child neatness and a feeling of responsibility for the care of his own things.

After the wraps have been taken care of we suggest that each child go to the toilet; also get a drink before going forward with any other class activity. To have a drink of water and to be taken to the toilet often assures him that he is in a friendly place. It is a very important part of the nursery procedure to help the children explore the new surroundings and to learn the skills necessary for toileting and getting a drink of water in a new situation.

After the preliminaries just mentioned are taken care of the children should be permitted to gravitate to-

ward those things that interest them most. All activities engaged in should be on a highly spiritual level.

During this period children should be permitted to select their own activities and should be uninterrupted by requests from the teacher. The teacher, however, should stand ready to assist the children if they desire help at any time and in any way. It is well for the teacher to have some activities planned also but most children will find many interests as they explore their environment. It is perhaps during this period that the most basic learnings are going on. They have an opportunity to live relationships with their peers. Actual sharing in living together is a lesson and there will be many such lessons during this session. They learn to take turns and many of these experiences foster a regard for the rights of others. They have opportunities to express sympathy; to accept and extend gestures of friendliness.

Playing with blocks is a religious experience as they learn the joy of manipulative play.

In doll play as well as with other familiar things the children relive home experiences. The feeling of being at home is important in building wholesome attitudes toward church.

Some children will choose to express themselves with paints or crayon drawings and here again we suggest that teachers know what to expect from different ages. Some will go to the book and picture center and some may have to be guided

there depending upon their home experiences.

As far as the teacher is concerned teaching is on an individual basis. She must be alert to the behavior of individual children in the group. Jane must be helped to see that we do kind acts with our hands. We do not hit. We ask Mary to please give us the doll. Mention is made of the way John asks for things that he wants. The teacher must expect the desired conduct.

The teacher's opportunities for guiding and teaching are greater during this period than at any other time. She does it without interfering with spontaneous activity. This is an art, a skill and a challenge that leaders of small children must accept. Parents or any adult visitors must understand that their responsibility is to aid in the guiding. Too often they interfere by conversing with the teachers. Parent-teacher conferences are important but the most opportune time is when the children are not present. No parent should expect any teacher to discuss matters pertaining to his or her child during the class period.

Following the period just described it is desirable to have a period especially designed for the cultivation, encouragement and appreciation of music, stories, and short prayers.

It is desirable that the groups be small, not more than four or five small children in any one group. During this period each group may enjoy the stories, prayers or music, either singing or listening, desired by them.

The songs will be well chosen depending on the interests of the children in each group or what the teacher has anticipated would be appropriate. The seasons with the birds, the flowers, gardens, family outings, rain, autumn leaves, winter sports, etc. birthdays, a new baby in a home and the children's activities may determine the songs to be sung. The teacher who enjoys music and who is observant, resourceful and creative adapts the children's, the school's and her own musical resources to make music a part of the child's living. A teacher will seek to develop her ability to meet these needs. It is only as music has meaning and enjoyment for her that she can share it with the children.

The songs sung by the group will often be suggested by the stories children and teachers tell together; by those individual children tell or by those initiated and told by the teacher. Their spontaneous interest stories will give an opportunity for the teacher to sing many short phrase songs which apply to the situation.

There will be occasions during this period when the children should be given a spiritual experience by listening to music, recordings on the victrola or carefully selected numbers played on the organ or piano. A parent or teacher or a talented ward member may play for them on the cello, violin or flute. There are many sources for rich musical experiences in every community and they should be made available to small children.

Occasionally a song may be used as a prayer. It is during this period when children are together in small groups that a teacher has an opportunity to begin a pattern of group prayer. Teachers will be alert for prayer opportunities each Sunday morning such as "Thank you, God, for our mothers who care for us." "Thank you, Heavenly Father, that John is well again." "Thank you God, for the lovely rain." However, there may be Sunday when all expressions are through song or story. Mary Alice Jones in her book entitled *Tell Me About God* gives excellent help for parents and teachers in building the desirable relationships with God.

This period is especially an opportune time for the few Bible stories appropriate for children of this age to be enjoyed. Their presentation should be accompanied with pictures. The time of year, Christmas, Easter or special local situations may contribute to an atmosphere for telling about "Jesus and the Flowers," "Jesus and the Birds," "Jesus and the Children," "Caring for the Baby Jesus," "The Birth of Jesus."

Each teacher will have an opportunity for creating stories about the children in her group and about pictures of them and their activities. Children will especially enjoy participating and contributing here. Here is a golden opportunity for the teacher to emphasize with the children the desirable attributes of

Christian living such as kindness, co-operation, thoughtfulness, etc.

It is important that the next period be an especially pleasant experience. If some discipline has been necessary during the morning with any of the children, a special effort should be made as they are leaving to assure them satisfactions and a desire to return the following Sunday.

Plenty of time should be allowed for children to put on their wraps as it is important that they learn to do by doing. Adult assistance is given only when necessary to improve the child's skill.

This period is a time to make comments to individual children on how well he or she helped other children, on how happy he made Mary, how well he sang, how much they enjoyed her story, how they enjoyed the flowers she brought, how big he or she is to do so much for himself or herself without help, etc. Comments that make each child feel satisfied and happy will be a good invitation for them to return on the following Sunday.

It is important that the Nursery children be properly supervised until such a time as they are called for by their parents or older brothers or sisters.

For guidance during the month of March we refer you to pages 71, 75, 77 and 79 of our manual *Religious Nurture in Nursery Class and Home* by Mary Edna Lloyd.



The FUNNYBONE

WINNER

There were three stores in a row. On a certain day, the man on one end put up a sign, 'Fire Sale.' The man on the other end put up a sign, 'Bankruptcy Sale.' The man in the middle thought a while, then came out with a sign, 'Main Entrance.'

—Case and Comments

ORDER

Customer: "I'd like a dollar dinner, please."

Waiter: "Yes, sir. On white or rye, sir?"

—The Sunshine Magazine

OUT

He dropped around at a girl's house, and as he ran up the steps he was confronted by her little brother.

"Hi, Billy."

"Hi," said the brat.

"Is your sister expecting me?"

"Yeah."

"How do you know?"

"She's gone out."

—Railway Employees' Journal

SATISFIED

Judge (to prisoner): "What, you here again?"

Prisoner: "Yes, sir."

"Aren't you ashamed to be seen here?"

"No, sir! What's good enough for you is good enough for me!"

COSTLY

Conductor: "How old is the little girl?"

The Child: "Mother, I'd rather pay the fare and keep my age to myself."

—Railway Employees' Journal

MOVING

"So you gave up your plans to elope?"

"Yes. We discovered that Dad was planning to move and we didn't know where to go when we got back."

—The Safer Way

UNIFORM

New Draftee: "May I have my uniform?"

Sergeant: "How do you want it—too large or too small?"

—Case and Comments



"... and I thought all the time he was just a little squirt."

Vermillion sandstone, quarried three miles away, went into the walls. Sawmills were small, so much of the timber for the roof and tapering clock tower was hewed and squared with a hand axe. Glass had to be hauled in wagons over long, rocky roads; hence window panes were small and many, 2244 in all.

St. George, its temple and its stake house today are a tribute to the devotion and industry of the original pioneers. Culture, loyalty to the Church and industry characterize its people. Two large Sunday Schools, one with an average attendance of nearly 300, share the stake house each Sabbath morning. There are two other Sunday Schools in St. George, in addition to seven others in surrounding settlements in the stake. Elder C. Leland Dalley is stake superintendent.

Zion prospers in another once desolate desert.—WENDELL J. ASHTON.

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ST. GEORGE STAKE HOUSE

The first Latter-day Saint settlers arrived on the site of what is now St. George in 1861—the year the Civil War broke out. They found a desolate country. It was dry. In the summer it was hot, punishingly so. Even the soil seemed to breathe off heat, for its color was hot red, like a smithy's forge. It was a country inviting to the gila monster or the rattlesnake but not to human beings.

But the early settlers had faith. They had been called by a prophet of God to build up the land in southern Utah. St. George became an incorporated town before it had so much as a house. Its first white child was born in a wagon box. Earth was hauled long distances to cover the alkali-tainted patches. Soon there were shade trees, vineyards, cotton crops and young orchards surrounding homes of logs or willows or adobe.

Little more than a year after the first settlers arrived, the cornerstone was laid for what was to become the St. George stake house, today one of the most beautiful structures, architecturally, in the Church.

—More on other side